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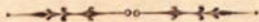
No. 6.

# Mental Science MAGAZINE



A. J. SWARTS, EDITOR AND PUBLISHER,

161 LA SALLE ST., CHICAGO, ILL.



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# MENTAL SCIENCE MAGAZINE

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VOL. IV.

MARCH, 1888.

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EDITOR.

For Mental Science Magazine.

## Mind Cure vs. Christian Science,

OR, COMMON SENSE VS. NONSENSE.

HELEN WILMANS.

A letter from a lady who has been a faithful student of metaphysics, as taught by the leading teachers of Boston and Chicago, reached me a few days ago. It says: "I am troubled about the seeming contradictions of Christian Science. Why do we cure disease if there is no disease? To be sure, what we call disease is only a belief; I can understand this, it is but a change of terms, but here is the glittering absurd-

ity: suppose we change a patient's belief from sickness to health, how are we to make this change apparent on the body when there is no body? According to metaphysics, we not only have no body, but we never were born at all. Dear Mrs. Wilmans, how can you endorse such nonsense? or is it nonsense? Possibly I am too great a dunce to understand it; but if this thing is to take us out of the realm of the actual and tangible, I do not want it; nor can any power on earth make me believe it."

In answer to this I say, with my correspondent, that if this "science" (so-called, for it is not a science yet, though it is going to be one) is to "take us out of the realm of the actual and the tangible," and place our operations on some cobweb basis, projected by the imagination of a few utterly chimerical dreamers, I want nothing to do with it. I find myself here in a world of effects, with materials around me that I can appropriate in changing these effects to suit myself, and to bring about other and better effects; I am satisfied to work out my own redemption from the curse of false beliefs, or to change these beliefs so that they shall harmonize with the one great truth which first attracted me to the study of Christian Science, and which is true, let the teachers cover it with moonshine as they will—the truth that ALL IS GOOD (OR GOD) AND THERE IS NO EVIL.



This truth is the foundation stone on which the possibility to heal the people of their belief in disease rests. It is this truth, and this alone, which proves that disease is not disease, but simply a condition of negation in which he who claims to be diseased, shows forth his ignorance of this one universal truth—ALL IS GOOD.

From this truth that ALL IS GOOD comes another great truth: if all is good or God, then the universe is one. It is all mind, different degrees of the One Mind, ranging from negative to positive, all through this mighty magnet, the universe. For "negative" and "positive" substitute "unintelligent" and "intelligent," and you get a better idea of the situation.

What we call disease is ignorance; ignorance is negation; it is the non-comprehension of this one great truth which the Christian Science movement has brought into prominence—all is God (or good). The way to heal the so-called sick is to *teach* them. There are two ways to do this; and I believe that, in order to have the patient get well and *remain* well, both methods should be used. The healing truth may be imparted to him by some human battery who has been electrified into a *consciousness* of superb vitality by a knowledge of the fact that All is Good. The healer must know that All is Good not only from a surface belief, but he must know *why*—in the face of a whole world's evidence to the contrary—it is so. He only is a powerful healer in whom this truth has become "bone of his bone, and flesh of his flesh." To impart this knowledge silently by *thought* transmission is mental healing. Teaching is healing, and healing is teaching, since ignorance is the only disease. But the patient should always wish to be taught orally, because we grow from external influences as well as from internal ones.

I claim to be of the earth earthy, and I think it the most sensible claim a man or woman can make. If there is but one substance, as metaphysics prove beyond ques-

tion, and that substance is all mind, then the earth, and all belonging to it, are various manifestations of mind, distinguishable only in the degree of intelligence which pervades them, and which gives them their various forms and characters. As I am here among these particular manifestations of the One Mind, I take it that my work is here. I do not consider it any part of my duty to deny these manifestations out of sight and myself with them, in order to accomplish the work which comes to my hands, namely, the healing of the diseases, or rather, the ignorance of myself and the people.

Therefore, I say I am of the earth earthy. I do not want a system of therapeutics for the race, that in order to cure them lifts them beyond the skies. Death is doing that now; I want something that will slaughter death, and leave us in the full enjoyment of a grander life *right here* than we have ever known. If the Bible account of the millennium means anything, this is what it means.

Here we are on the earth. We are the manifestation or expression of God. Had God not needed to be manifested or expressed, He would not have expressed us.

We are God's necessity. God's need of expression is manifested through us. God might as well never have existed as to have existed without the power to express Himself. He has expressed Himself in us. And what is this denial of matter except the denial of the fact that God has made Himself manifest?

I myself refuse to use the word "matter" because it is understood to mean something that is perishable, and therefore the very opposite of mind. But nothing is perishable; and what the world calls matter is the crudest stratum of mind we know of; the least volatile of all the grades of this one substance which is mind.

We are one with God, being God externalized or made manifest. We are the temple of the living God; we are the house of His constant habitation. Therefore we



are one with Him. God is subjective or unexpressed man; man is objective or expressed God.

If it was ever necessary that we should be manifested (made flesh), why should it cease to remain necessary?

And yet Christian Science would take the ground from under our feet; wipe the whole face of nature out, and talk nonsense to us about the necessity of our losing ourselves in God. Is it not evident that the very object of creation is that we shall FIND OURSELVES, and establish our eternalness by the knowledge that God is in us?

The truth that ALL IS GOOD is the healer, which that further fact, *all is mind*, or *there is but one universal substance*, can explain to the comprehension of any earnest student, and thus make him master of his conditions. Knowledge is power; no knowledge has ever yet come to the race with such immense promise of power as this.

Christian Science, as taught by most of the schools, annihilates the necessity of effort, and in doing this it practically annihilates the individual. It annihilates him theoretically also, when it prates about his *losing* himself in God.

I make a wide distinction between Christian Science and Mind Cure. It is *Mind Cure* that I teach, and it is by the power of mind that I heal.

To practice Mind Cure successfully, it is necessary to *strengthen the patient in his position right here on earth*; to make the latent vitality, or latent God, apparent in him. Tell him *God is in him*; that a *knowledge* of so tremendous a fact renders him impervious to disease and decay, and establishes him at once as an *athletic workman* in the arena of God's other manifestations. Prove to him that God exists for these manifestations as much as they exist for God. Show him that there is but one Life, all in different degrees of intelligence, from negative to positive, all through this magnet, the universe. Teach

him that the great whole is explained by the words "negative" and "positive." Teach him that ignorance of the one universal truth, ALL IS GOOD, keeps him negative and holds him a prey to disease and death. Teach him that an understanding of the truth, ALL IS GOOD, will lift him to the positive pole on the life-line and make him *master of himself and all lower conditions*.

In these words I embody the main ideas of Mind Cure as I understand it. Mind healing is the power to make apparent in another person the latent vitality within him. This vitality is the most wonderful thing of which we can gain any conception. How it upsprings within a man and without him. Look at Mother Earth; how bud crowds on bud, and leaf on leaf, in constant efflorescence; how the whole earth seems to pour herself upward in ever changing forms of life. See what swarms of seeds every tiny thing bears; some of them with wings to fly afar; some of them with gum on their shells so that the wind-swept leaf may carry them away to a vacant spot; and bees and birds become factors in this wonderful work. So busily does this work go on, that it would seem as if the only object in life was growth, and, indeed, this is so. Nature's incessant vitality is the incessant manifestation of God.

This vitality is as unflagging within us as without us. And what is more, *it is as powerful to repair the wear of the years, as it was to build us during our prenatal life and in our childhood*. To make this fact apparent to the mind of the patient is to heal him.

Thoughts are things. The universal mind is the one substance; it is a partiled essence, ranging from the coarsest rocks to that finest of fluids that we know anything about—THOUGHT.

I send my thoughts out laden with the truth that this incessant vitality we call "God" can save the patient to the utmost. The patient does not recognize the fact; if



he did recognize it *fully*, he would have no need of my services. But he does not recognize it; in order to become a *fruitful* fact to him, it must be recognized by somebody's intelligence. My intelligence recognizes it, and is as sunshine poured into the night of his mind, causing his latent vitality to manifest itself to him, thus overcoming the state of negation he called his disease. What do we know of God except through the manifestation of his vitality? Nothing! But the more we know of His vitality the more we *are* of it. The more we trust it, the more it takes possession of us and the more powerful we become.

Man's chief pleasure and duty all through the Great Forever is to make God's vitality more and more manifest, both in himself and outside of himself. This will be a life of effort; a life of his own personal unfoldment, and of the still further unfoldment of the power latent in nature. God is latent in the earth, in the air, in the race, in all things; we must bring Him forth by persistent effort. To bring Him forth in man will be to heal all his diseases, and make a giant of him; to bring Him forth in the earth about us, will be to make an Eden of the earth fit for the dwelling-place of giants.

Our work is here. If we should be transplanted to some other sphere to-morrow, our work would be there. I cannot, at all, understand the sense of arguing ourselves into some handless, footless, sightless condition where we are supposed to be all "*thought*," and nothing else. I know of no greater folly. I had rather be an industrious woodpecker, and store away my winter supply of acorns in the mere pleasure that attends effort, than moon away a half conscious existence as some weak factor in solution—lost in God. If I am to be lost in God, it will be to the interest of all concerned that I be lost entirely, for I shall never be satisfied in any condition wherein I do not live myself. Nay, nor in any condition where I do not live God. We were lost in God before

He made us manifest; now that He has made us manifest He has made Himself manifest in us. Knowing this, we know that every ill in life can be cured by His still more complete manifestation in us. How to evoke this more complete manifestation is the most worthy subject of thought now before the world. When the full light shall break through it, the millennium will be here.

Douglasville, Ga.

(*To be concluded.*)

For Mental Science Magazine.

## Briefs.

PROF. JEAN HAZZARD.

Plotinus said—"Knowledge has three degrees—Opinion, Science, Illumination. The means or instrument of the first is sense; of the second, dialectic; of the third, intuition. To the last I subordinate reason. It is absolute knowledge founded on the identity of the mind knowing with the object known."

Reason leads up to the point where intuition begins. Demonstrations are the rough stone steps by which we climb to the mountain top. The vision there attained is intuition.

So, again, Plotinus.—"You ask, how can we know the Infinite? I answer not by reason. It is the office of the reason to distinguish and define. (*"Division Distinction and Definition."*—*Mind Cure Mentor.*) The Infinite, therefore, cannot be ranked among its objects. You can only apprehend the Infinite by a faculty superior to reason, by entering into a state in which you are your finite self no longer, *in which the Divine Essence is communicated to you.*"

This is what the Greeks called *Entheasm*. It is the liberation of the Ego from finiteness. It is the infinitization of the



finite. It is not the "trance" of the spook-hunters. It is the reduction of the soul to its simplest essence, thereby realizing its identity with the Eternal that makes for righteousness.

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What did God send us here for? To be good and to have a good time. Happiness and Blessedness! If you are good without a good time you are half-ly, not wholly (holy). If you have a good time and are not good then you are partial not integral. But Thoreau said — "Be not simply good; be good for something."

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Here is a Mind-Cure (Christian Science) story from the Mystic, Master Eckart:

"There was once a learned man who longed and prayed full eight years that God would show him some one to teach him the way of truth. And on a time, as he was in a great longing, there came unto him a voice from heaven, and said, "Go to the front of the church, there wilt thou find a man that shall show thee the way to blessedness." So thither he went and found there a poor man whose feet were torn, and covered with dust and dirt, and all his apparel scarce three hellers worth. He greeted him, saying, "God give thee good morrow." Thereat the poor man made answer, "I never had an ill morrow." Again said the first, "God prosper thee," The other answered, "Never had I aught but prosperity." "Heaven save thee," said the first, "how answerest thou me so?" "I never was other than saved." "Explain to me this, for I understand not." "Willingly," quoth the poor man. "Thou wishest me good morrow. I never had an ill morrow, for, am I hungered, I praise God; am I freezing, doth it hail, snow, rain, is it fair weather or foul, I praise God; and therefore had I never an ill morrow. Thou didst say, God prosper thee. I have been never unprosperous, for I know how to live with God; I know that what he doth is best, and what God giveth or ordaineth for me, be it pain,

or pleasure, that I take cheerfully from Him as the best of all, and so I never had adversity. Thou wishest God to bless me. I was never unblessed for I desire to be only in the will of God, and I have so given up my will to the will of God, that what God willeth I will." "But if God were to cast thee into hell," queried the first, "what wouldst thou do then?" "Cast me into hell? His goodness holds me back therefrom. Yet if he did I should have two arms to embrace him withal. One arm is true Humility, and therewith am I one with His holy humanity. And with the right arm of Love that joineth his holy God-head, I would embrace him so He must come with me into hell likewise. And even so, I would sooner be in hell and have God, than in heaven and not have Him." Then did the first understand that true Abandonment, with utter Abasement, was the nearest way to God. So he said again to the poor man, "From whence comest thou?" "From God." "Where hast thou found God?" "Where I abandoned all creatures. I am a King. ("Child of God and King of the World." *Hazzard*.) My kingdom is my soul. All my powers, within and without, do homage to my soul. This kingdom is greater than any kingdom on earth." "What hath brought thee to this perfection?" My silence (Silent Treatment), my heavenward thoughts, my union with God. For I could rest in nothing less than God. Now I have found God, and have everlasting rest and joy in Him."—*From the Medulla Animae of John Tauler.*

New York City.

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Originality, from the necessity of its nature, offends at its first appearance. Certain ways of acting, thinking and speaking, are in possession of the field, and claim to be the only legitimate ways. A man of genius strikes into a road of his own, and the first estimate of such a man has been, is, and always will be unfavorable.—*J. A. Froude.*



For Mental Science Magazine.

## The Fundamental Principles of Spiritual Science.

MAN IS SPIRITUAL.

CHAS. W. CLOSE, S. S. D.

And God said, let us make man in our own image, after our likeness. \* \* So God created man in his own image, in the image of God created He him; male and female created He them. (Gen. i: 26-27.)

In a previous article in this magazine I have stated that among all the varying schools of the science known as Mental, Christian, or Spiritual Science, there seems to be practical agreement upon the first and fundamental principle of the science, viz., "All is Spirit." From this first principle springs two other principles which form the basis of all healing by Spiritual Science. These principles are expressed in the statements: (1) Man is the reflection of the idea of Spirit, and, consequently, man is *spiritual*, and not material; (2) "All is Good." Disease and all evil is the result of the belief of mortal, carnal mind, or what Dr. W. F. Evans more properly terms the "animal soul." I think it will be found that this statement of principles does not conflict in any essential point with any of the different schools of thought on this subject. In this article I shall deal only with the first of these two principles, and endeavor to give a few reasons for declaring man to be spiritual rather than material. To those who accept the first statement of our science, that "all is spirit," there can be no hesitancy in the acceptance of the second principle, that man is spiritual; for, if all is spirit, man is also spirit or else he is nothing. But it will be asked, "What of the physical body—is that nothing?" and I answer, No; the body is something, *but it is not man*. It is the teaching of the Bible, as will be seen by a reference to the passage quoted at the head of this article, that man is the image, or as our

scientists express it, the reflection of God or Spirit. It is evident this likeness does *not* refer the physical organization of man. Without intending any irreverence, I would say to those who claim that the physical body is the image of God, then there must be a multiplicity of Gods, for the form of physical man differs in nearly every individual, some being tall, others short; some stout and fleshy, others thin and poor; some deformed, others the perfection of form; some black-skinned, others white. If each and every individual physical organization is the image of God, then there must be a different God to match every different form of the physical organization of man. The absurdity of this idea is seen immediately. The same inspired writer that I quote above, in another place affirms most positively that "God is not a man, neither the son of man." (Numbers, xxiii: 19.) The idea of a limited, personal, *material* God is not only illogical and unscientific, but is also inconsistent with the highest and best teaching of the Bible. John emphatically declares, "No man hath seen God at any time." (John i: 18, and 1 John iv: 12.) If God is a person in the form of physical man he could be seen; but Jesus said, "Ye have neither heard His voice at any time, nor seen His shape." (John v: 37.) If God were in the shape and form of physical man, Jesus could not have truthfully made the above remark, for the shape of the physical body was of course familiar to all men. Paul teaches that God is invisible now and always, for he speaks of the "Lord of lords, whom no man hath seen, nor can see." (1 Tim. vi: 15-16.) Paul also teaches the omnipresence of God, for he says there is "One God and Father of all, who is above all, and through all, and in you all." (Eph. iv: 6.) Such an assertion could not be made of a limited, personal or material God. John also teaches that God is *in us*. "If we love one another, God dwelleth in us." (1 John, iv: 12.) If God were a person He could not be "in us," no matter how much



we might love one another. We must decide, then, that God is not a person, but is invisible Principle or Spirit. When, then, the Bible teaches that man is the image of God it does not refer to the physical body, but to the spiritual man or the son, "who is the image of the invisible God." (Col. i: 15.) What, then, is the physical organization? It is the mortal reflection of spiritual man. Man the real is immortal, but through mortal animal mind assumes a physical expression. Every physical organ, and every bodily expression is but the outward visible expression of some idea in the mind of man. Spirit, in its manifestation on the animal plane, or by mortal mind penetrates every fibre of the physical organization, and it is this mortal animal mind that gives the body its appearance of health or disease, as the case may be.

While spiritual man lives forever and knows no death, and while, as Mr. Swarts said in a recent editorial, "our immortality will have a form, and will be as certain as the eternity of Good," the physical or sense body, which is not man, but is only the passing expression assumed by the spiritual or real man, will decay, or, more properly speaking, it will return to that lower manifestation of spirit which is called matter, and by Spiritual Scientists termed mortal or visible mind, from which it was evolved. We cannot believe the physical organization of man to be the real man, because we believe that what is real is eternal; that which is temporal—as the material body of man—is unreal. The body is but the shadowy and imperfect reflection of the real or spiritual man. It is not the body that feels, sees, hears, speaks; if it was, it would continue to feel, see, hear and speak after the change called death. This very fact of so-called death of the physical organization should prove to thinking men that the body is not the real, but only the seeming man. It is the mind or spiritual man that sees, that feels, that hears, that speaks. The facts of birth

and death should prove the unreality of material man, and the reality and immortality of the real or ideal spiritual man.

"Man, thou shalt never die!" Celestial voices  
Hymn it unto our souls; according harps,  
By angel fingers touched, when the mild stars  
Of morning sang together, sound forth still  
The song of our great immortality!"

—R. H. Dance.

Bangor, Me.

For Mental Science Magazine.

## Thoughts on Infinite Being.

EDWARD R. KNOWLES, PH. D.

The only notions of the human mind which confront infinity are those of space and time. We contemplate them, indeed, under limitation, *i. e.*, our minds deal with either under limits of dimension and finite terms of duration; but we are conscious that such limitation is not proper to the conception of space and time in themselves, although inseparable from our mental dealings with them. Thus we have constantly a mental contact with conceptions, which we cannot fully take in, and view them under limitations which are proper only to the contemplating subject, and not to the contemplated object. Infinity is a notion inseparable from the latter, while limitation is a notion inseparable from the former.

Now space and time are only abstract notions, although they pervade and condition the whole of our conceptions. It seems, however, highly probable, if not indeed necessary, that there should be some concrete Being, corresponding in fact to these abstractions which are necessary to our minds. We cannot find this in the sum total of objects of our sensible perception; for whether the sum total of such objects be in itself finite or infinite, we cannot possibly tell, while the sum total perceived is certainly finite. Therefore we are driven to seek that concrete Being in somewhat beyond and outside that sum total, and to conceive of an absolute or infinite, and therefore self-existent Being. Further, as



the notion of causation is also inherent in the human mind, such Being must be the cause of causes; since, otherwise dependence and not self-existence would be His attribute. — *American Metaphysical College.*

Waterbury, Conn.

(To be concluded.)

For Mental Science Magazine.

## "Let Your Light Shine."

DR. ADDISON D. CRABTRE.

"I read your articles in the M. S. M. with great pleasure and profit," a lady wrote me from the West. Another in a far off land writes and asks for light on my mode for curing severe cases "without drugs." Another—a male—asks: "Do you successfully treat invalids at a distance, without seeing them? A fourth asks, "Why not let your light shine, and publish cases? The cures of 'Jesus of Nazareth' are published, without which we would have little hope." True!

Shall I answer these readers through the M. S. M., since I can thereby reach others making similar inquiries? Can I, and not seem egotistic? Mr. Swarts solicits publication of cures, for on these rests the hope and success of Mental Science.

1. I treat and cure patients whose faces I never saw and shall never see, till we meet in Heaven.

2. I do not teach any mode of healing. I am not a theorist; I am too busy healing, near and from afar. I must know a case, and the peculiarities of the person beforehand, by a plain description of each *written by the patient*. What the people want is HEALTH; if they get that, it is all that ought to be expected from me. "Sin no more, lest a worst thing come upon you."

3. I cannot tell you how I cure—only (not all alike) I do cure. A case of sciatica which I cured 25 years ago, Capt.

Chas. Sherman, of Somerville, Mass., brought me another case recently.

4. "Why not publish cases?" It is no comparison when you say "Jesus' cures are published." Many do not believe them who need that very help to-day. For myself I have no need to advertise my numerous cures: those whom I treat do that, besides it subjects the one to answering the letters of faithless sceptics. I do not want faithless and sceptical patients. I only desire faithful invalids. I cure all such. Some come here, others are treated hundreds of miles away. I went to Canada, to a woman in the "last stage of consumption." Her family had nearly all died from that fatal disease. She soon began to recover, and finally got well. Did I not publish a case in February number, of a lady who came over a thousand miles to me for treatment of "tumor," who recovered? I cannot give the faithful people away to the curious public.

A man just left my office who for five years had suffered all but death from rheumatism. He rode to the city three days ago about helpless: to-day he walked a long distance, came up-stairs, and has no pain or lameness. I will give you one example of faith by copying part of a letter: "Dr. A. D. CRABTRE, *Dear Sir*:—I read your letter and treatment the 26th (Oct.), I noticed an improvement the 24th, and knew that you must have begun treating me. I rested better, and my whole system was more natural, and all these weeks I have been better." "I am well enough to go alone now," she wrote, after two month's treatment! "I wanted to test your treatment and have proved it." She thus recovered from years of sickness, and sends me other cases. She paid me liberally, and her name shall be sacred from scribblers. So all others.

Any honest seeker after health can, at the cost of two stamps, write for particulars and terms, and, if they wish, receive a circular letter containing cures, published by request. You always have my address



in this MAGAZINE, which is widening its circulation continually. I expect to continue writing articles for it, while they are of value to the general reader.

10 Park Square, Boston, Mass.

## Storms.

ADA B. AYERS.

Storms are not unmixed evil; they are healthful processes of evolution clearing the atmosphere. Philosophers tell us that the soul of man is so strongly in sympathy, or is so intimately related to the surrounding elements, that it experiences and sympathizes with all changes from sunshine to storm. Stormy, tempestuous March! A wild, boisterous month, but it means warmer skies, and Spring flowers on the way. Old Winter has stormed himself tired. We shall soon have other phases of the Storm King, tempests, whirlwinds, cyclones.

Let us look within ourselves, study the sort of perturbations we are most subject to, and come into a right understanding of how to subject our human elements. Whirlwinds, tempests, blizzards, squalls, cyclones, sun-showers and thunder storms—you will find them all within, in their different phases. There are "men and women of great passionate natures, who flame out now and then in an outbreak like a volcano, from which everybody runs. This, though terrible while it lasts, is soon over, and there are great compensations in such souls. Their love is worth having. Their tenderness is great. One can forgive them 'seventy times seven,' for the hasty words and actions of which they repent immediately with tears." There are many whose sunshiny natures are subject to what we would call sun-showers, when little discouragements and hindrances, like a cloud "small as a man's hand," bedim their vision. The shower comes, but through all, the sun shines with promise of a fair to-morrow, with a rainbow of God's blessing and strength. The soil in their

hearts is better for the freshening, new purposes and bright hopes spring anew, the soul is purified, and once more there is a cloudless sunshine for them. I have met people who seemed to move in a murky atmosphere; having always a lowering sky with occasional sharp lights in the horizon. They undertake to be a continuous reproof (?) to their Maker for their creation; their trouble is heavier than that of others, their burdens greater; all fancied evil forces are united to make their life miserable. If a streak of good common sense lightning would only light up their souls, how quickly they would see that the same sun shines out from the clouds for us all.

It is well enough to talk of calms (me thinks I hear some of you say) but not so easily experienced. Why, you don't *know* until you *try*. When your whole inner self gets rebellious, *then* is the time for a tempest. Let it come, let the storm beat down the rebellion, until the rays of goodness and love find plenty of places to shine through. Be sure and keep the tempest all within. Next time the clouds appear the storm will be lighter, only a squall. A lady wrote me a short time since, "Continuous sunshine would be monotonous." This is true; but let your storms be of the refreshing kind, tempered and silver lined, not those of an angry nature at war with herself.

For Mental Science Magazine.

## Unite in Truth.

MISS E. J. BENNETT.

Mental healers have not met a full test of their courage in defending truth. They have entered on no Sancho Panza combat with imaginary windmills of evil that can be denied away. They stand to-day before the world the advocates of the most revolutionary ideas ever given to man. They have not yet entered into the full realization of them, and the real war has not



commenced. But it must come. It behooves all loyal advocates of truth to unite in one grand phalanx for harmonious work. If mental healers cannot rise superior to prejudice, how can they expect to lift the world above darkness? Are we not in danger of drifting into creeds like the religious world, and lose, as they have, the healing power, when we ignore means that Jesus and the Apostles used, and set up pet theories as infallible guides? Where are the mental healers and teachers before the world, that represent a degree of perfection, spiritually and physically, that entitle them to claim a proprietorship of truth?

Healing is the test of truth. He who heals most successfully and represents health in himself, is justly entitled to lead.

The person that is determined to have "the truth, the whole truth, and nothing but the truth," will seek till he finds it. The most effective way to learn truth and to impart it to others, is through healing. Theory and demonstration must go hand in hand. A correspondent writes from Philadelphia, "I am earnestly seeking the knowledge that will give me peace of mind and health of body, but everywhere I meet opinions instead of facts. Those who profess to impart the truth, show their ignorance, educational bias, and inability to impart ideas if they have any, and I confess that I am becoming wearied. I only ask for facts, and to be directed how to apply them, and why can they not be furnished?" This writer represents a large class of earnest thinkers, that are ready for truth, and who will never be satisfied with opinions. The reason there are so many different churches and schools of medicine, is because they are founded on man-made opinions. The same applies to Mental Healing. Opinions belong to personality. Truth to the universe. The man that represents the elements of the universe in harmonious union, represents truth. Such have always been heal-

ers and teachers. When truth-seekers unite to investigate facts and demonstration, great spiritual power will be attained.

Mills' Mills, N. Y.

## Harmony.

ALICE PRENTICE.

The power by which harmony is produced is the power of love.

Love produces harmony. Hate causes discord.

Love is the tendency of the disunited parts of one principle to unite again into one.

The most potent love potion a person can give another is to love that person without any selfish object in view.

If you wish to progress on the road to perfection take lessons in love.

Learn to love the highest and you will be attracted by it. Seek in every man those qualities which appear to be high, and cover his mistakes by charity and love. If you speak ill of another you speak ill of yourself, because he who prominently notices the faults of another must have the elements of those faults in himself. Whenever a lower vibration is not entirely out of harmony with a higher one, the higher vibration may accelerate the action of the lower one and bring it up to its own level, in the same manner as a bar of iron surrounded by an insulated electric wire may have electricity induced in it. So through a long continued and powerful action of the higher vibrations upon the lower ones, even the involuntary actions of the body, such as the movement of the heart, may become subject to the higher power of thought.

Were the clouds subject to mortal call or prohibition, the seasons would fail and death get upperhand of all things before men agreed on an honor of common convenience.



# Gems by Helen Hunt Jackson.

March.

HELEN HUNT JACKSON.

In one minute may live the essence of all.

Nature's retributions, like her rewards are cumulative.

For want of strong will kingdoms and souls have been lost.

Grumblers are the only thing in this world that it is right to grumble at.

How well we know beforehand the replies we should get from some beloved men and women, that is, if they spoke the truth.

The grumblers cannot be shut up or killed, since grumbling is not held to be a proof of insanity, nor a capital offence, —more's the pity.

Each contented look on a human face is reflected in every other human face which sees it; each growth in a human soul is a blessing to every other human soul which comes in contact with it.

Pennilessness is not poverty, and ownership is not possession; to be without is not always to lack, and to reach is not to attain; that sunlight is for all eyes that look up, and color for those who "choose."

Men know that safe through all the wear and tear of life they keep far greener the memory of some woman or some man who was kind to them in their boyhood, than of the friend who helped or cheered them yesterday.

If we give our protection and counsel grudgingly, or in a churlish, unkind manner, even to the stranger that is in our gates, we are no Christians, and deserved to be stripped of what little wisdom and strength we have hoarded.

The man who is ready to give pledge that the opinion he will hold to-morrow will be precisely the opinion he holds to-day has either thought very little, or to little purpose, or has resolved to quit thinking altogether.

Show me a dozen men and women in the early morning of a rainy day, and I will tell by their words and their faces who among them is rich and who is poor, who has much goods laid up for just such times of want, and who has been spendthrift and foolish.

What shall we say of the mistake of the man who leaves himself no margin in matters of belief? No room for a wholesome, healthy doubt? No provision for an added enlightenment? No calculation for the inevitable progress of human knowledge? This is in our eyes, the crying sin and danger of elaborate creeds, rigid formulas of exact statement on difficult and hidden mysteries.

Month which the warring ancients strangely styled

The month of war,—as if in their fierce ways  
Were any month of peace!—in thy rough days  
I find no war in Nature, though the wild  
Winds clash and clang, and broken boughs are  
piled

At feet of writhing trees. The violets raise  
Their heads without affright, without amaze,  
And sleep through all the din, as sleeps a child.  
And he who watches well may well discern  
Sweet expectation in each living thing.  
Like pregnant mother the sweet earth doth yearn;  
In secret joy makes ready for the Spring;  
And hidden, sacred, in her breast doth bear  
Annunciation lilies for the year.

## Each Cloud Has a Silvery Lining.

R. N. DOORE.

When down in our hearts we feel lonely and sad,  
And our lot seems a hard one to bear—  
When life hardly seems worth the living to us  
And we're tired of sorrow and care,  
We should look on the right side and not on the  
wrong.

And not spend all our time in repining;  
For though the one side of a cloud may be drear,  
It has always a silvery lining.

Perhaps we may think that our friends are untrue  
And there's no one in whom we can trust;  
And every one tries, let us do as we may,  
To trample us down in the dust.  
Many times it's our fault if we don't enjoy life,  
And go about pouting and whining;  
We should look on the right side and not on the  
wrong,  
For each cloud has a silvery lining.

And sometimes I think that an unhappy life,  
Filled with many a sadness and care,  
When it passes from earth to that City of Light  
Will much happiness find over there;  
And in place of the days that on earth were so  
drear,  
Will be days that are glad some and shining;  
And the poor weary pilgrim in Heaven will find  
That each cloud has a silvery lining.



From Medford (Mass.) Mercury.

## Mind-Healing.

"BOSTON."

This popular method of healing the sick, and, I might say, more Christian method, is interesting the public everywhere. The many testimonials of cures attributed to the "mind healers" and the enthusiasm of the different schools excite the comment of all classes of thinkers. Upon making inquiry and investigation, the most startling discoveries are made of wonderful cures of all diseases that flesh is heir to.

Among chronic cases are cures of cataracts of eyes, fibrous tumors, rheumatism, cancers and spinal difficulties, and in acute diseases equal success. It is quite time this subject was better understood. If there be a power in mind which alone can heal disease, modern progression should not be afraid to learn its truth. Either the public is being humbugged, and the worst quackery ever known is being fostered and propagated, or else there must be some great scientific fact or foundation upon which such a method is built and sustained. If it be a humbug, the community should rise and put down such ignorance and stop these mistaken enthusiasts in their work. If it be that some great revelation is yet to be developed, and that mind is equal to overcoming disease, the community should cultivate an acquaintance with its methods, philosophy and religion, for all these mind healers claim their work as being perfectly scientific, and based upon a principle which can be thoroughly understood.

Everyone knows that mind governs the body somewhat, but all do not know that the body can be governed entirely by mind. Not one of the medical faculty takes a case without consulting the mental condition of the patient, and there are few patients who do not consult the mental attitude of the doctor. What does the doctor *think*? is the question, and the ver-

dict rendered helps or harms the case. Certainly every effort should be made to know that which will affect the highest interests of the people, and there is none higher than health. If mind can heal or restore where matter cannot, let us know more of mind. If mind has nothing to do in the matter let us know that, and by the truth which never changes, establish the correct foundation for people to walk upon, and place before them the true guide to health.

## Mind and Body.

"The public mind is of late turning to metaphysical problems. It is waking up to the grand idea that "as a man thinketh so he is." We all know that the quality and kind of thought we indulge stamps itself on the face, so it is only a step farther to include the whole physical being as under direct control of the mind's influence. The various methods of healing, mental and Christian science, is but a recognition of the power of spirit over matter, and it is only with Europeans that it is considered as a discovery or new.

But it matters not that we learn late, the thing important is that we learn at all. Taught from the beginning that we live dual lives, and that one is immortal, it is still a little strange that our spiritual being has hitherto awakened so trifling an interest within us. Past attention was all lavished upon our "perishing and sinful bodies," that were to be humiliated and mortified to fit us for future and eternal joys. Now, the spiritual and the physical are studied in their relations to each other, and we find they are in this state of being mutually dependent.

To improve and exalt the spiritual we must cultivate the temporal to its fullest capacity, thus making it obedient and passive to the former, since through the spiritual powers only can it attain perfection. Oh, we are growing, growing! Life is unfolding its inner truths, and we may indeed, as the Christian scientist holds, be capable of all knowledge even while yet mortal."



From *Golden Gate*.

# Intuition.

J. R. W.

When we speak of the intuitive mind it is from a spiritual or material standpoint. If materially, we mean "a mind who perceives *without reasoning* the agreement or disagreement of two ideas or the truth of things." But when the human mind is possessed of this power in material things, there lies back of matter a spiritual cause, a living monitor. And truth being a resident of the soul plane is dual in its relation to soul, and when intuitively expressed is the divine attribute of the soul. When we are conscious of this condition within, we then may understand the intuitive mind that feels within itself a knowledge beyond the finite mind to perceive. When the mortal mind is awakened to the voice of the soul, truth will reveal itself to it in all of its beautiful characteristics, and along the telephonic wires, now duly established, will the answer come to every earnest question, echoing through the corridors of spiritual and material conditions, that reply which, if understood, would lead all into green pastures, beside the still waters, and bread that we know not of would be given freely. We cannot, as yet, conceive of the power of mind. Two forces are always at work, conscious and unconscious action.

We build structures of great strength, whose towering forms obstruct the pathway of the consciousness, making a tangled skein whose undoing, or straightening must be done, without waste or loss of material, by the unfolded consciousness. Thus, unconsciously the condition is made that necessarily developement must undo, using the same material to rebuild, as was used in the misconstructed formation. "For nature abhors a vacuum;" therefore, nothing should be lost, only reconstructed from the ruins of past conditions, using as frame work each exper-

ience, as an architect, aided by intuitive power. We may change our material body, bringing health to dwell where disease has long held sway. Before this can be done we must understand the divine soul, or its relation to the mortal. When once its intuitive echo resounds back through sense and matter, the Saviour has come—the Christ healing the sick, raising the dead, bidding the angry waves "be still," lives again within your breast. And this voice or principle that is love and truth combined, is the soul-response or divine intuition.

# Imagination Did It.

A short time since a man was taken to one of the hospitals suffering intense pain. He informed the doctors that his home was down in the country and that if he should die he wished to be sent there. The physician asked him what he supposed caused the pain? "Why, I swallowed my plate and four false teeth, while asleep the other night," was the answer. The patient was put upon liquid foods, and all the examinations made by the medicos failed to locate the swallowed article. The man's sufferings were lessened considerably, and as a test it was decided to give him a small piece of beefsteak. This was done, and the poor patient was writhing in agony as soon as he had swallowed a mouthful. "Oh, my God!" he exclaimed, "this is killing me. I think I shall die," and numerous other such speeches. The physicians and nurses could hardly keep him in bed, he suffered so much. Again he broke forth in exclamations. This time he said: "Oh, how I suffer! I can feel the teeth tearing my stomach apart. Oh—" He did not finish, for the nurse read a telegram from his wife. It said: "Found teeth under bed." The suffering man, who had swallowed those teeth, got up and dressed, paid his bill and left the hospital without a word. This is only an illustration of what imagination will do.



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## EDITORIAL.

## Science of Being.

Healers, teachers, authors and friends of the great system known as Mental Science, Christian or Spiritual Science, we are workers in one common cause; though some try to draw lines and put up walls of partition, yet we are all united by Spirit; neither walls nor prejudicial bias can make us many, for we are one. We must, if in true understanding, see the order or utility of seeming opposition, for the latter is only a belief or inability to see aright. True growth is always through restriction.

The cause we have all espoused is attracting wide attention. The best people of the land are identifying with it, and the ablest thinkers are looking into it. We care more for the cause or truth than for any individual, hence, while we respect all who labor to heal and to instruct, still the one great barrier in the way is the unwise and unphilosophic claim that many have adopted of calling all visible or sense objects "nothing." We intend to stand with you all in the claim that there is but one substance, and that this one is Spirit. As material science, so-called, admits of but one substance and calls it "matter," yet admits varying modes or forms, so *our* true position is to know that essential substance is Spirit and invisible, and to *know*

that all manifested objects are *mind*. When we claim that mind is a mode of Spirit, the best thinkers admit the position, therefore to hold that there are visible objects, but that such are grades or modes of Spirit, is scientific and reasonable.

From the fact that sense objects are all produced by and of Spirit, they, in fact, are Spirit. From the further fact that there are modes of the invisible ideas, and then the manifestation of these ideas, it will do to call the two modes Spirit and Mind. While then Mind is Spirit, we do not surrender the position of but one substance. Snow is a mode of ice and is a mode of water. We evaporate these to their invisible source or state, ethereal gasses or air, and we have attenuated visible modes to invisible modes. Now that they are in this latter state, Substance or essential Spirit, they can again be expressed into sense forms, or mind representations of spiritual ideas. They are not matter, because they are formed of Spirit. They are temporary forms or expressions, and from this fact it is absurd to call them "nothing." This untenable attitude will soon overthrow all who hold it.

It is not necessary to deny the world of manifested form, nor is such matter. It is unwise to tell patients that they neither have bodies nor organic parts. Simply know that the visible or sense body is unconscious mind, not "matter," and that the conscious mind of sensation is throughout the body. As water can fill a sponge and occupy every point, so the sensitive mind that believes, fears, or feels, is at every point in the body. As the sponge cannot claim an atom of space where the water is not, no more can the phenomenal body claim an atom where the sensitive mind is not. Spirit is the real, mind and shape are modes.

Divine healing consists in the removing of fears, beliefs and pain from the sensitive mind. This is done by Divine Substance or Spirit working through the healer and in the patient. God always works



through or with conditions for the accomplishment of His purposes. This is the true method of our spiritual healing system, from the days of the Christ down to its modern development through Quimby, Eddy and Evans. No words or assertions can nullify the facts. Simply bring a change in the patient's mind by restoring quiet, harmony and rest. Maintain this state through spiritual methods and then body, or the entire mental organism, will respond in perfect cure. These are the basic principles of Mind-healing; those who claim otherwise, are not in scientific understanding.

## Editorial Reports.

THE WORK GAINING.—DR. EVANS VISITED.

Our last reports showed us instructing the large class at Providence, R. I. Fine workers will come out of that class.

On Sunday night, January 15th, we gave a free lecture in a neat hall in Providence. Many attended. After we presented some of our science claims, we gave the audience permission to ask questions. Many were asked, but whether satisfactorily answered we may not say. This is, however, a feature we enjoy. When one desired to know "the geometry of God," we left him to guess out the problem about as one was left once when he asked a minister, "How old is the devil?" for he was simply told to "keep his own family record."

I devoted the afternoons of one week to giving individual treatments. Am glad to say that nearly all who applied were cured, and yet the cases were said to be beyond the reach of physicians. Also several were cured in the class who had received treatment a long time by those healers who call the body "nothing;" the treatment seemed too much of the same kind.

*En route* to Portland, Maine, I visited Dr. W. F. Evans at Salisbury, Massachusetts. He is the most erudite author in the principles of Mental, Christian or Spir-

itual Science. My visit with the noble veteran and man of God was satisfactory and profitable to me. He has resided at this quiet village over ten years. He is past seventy years; is between five and six feet in height; is of spare and spiritual form. His frontal brain and high forehead denote intuition and inspiration. Upon his head is "a crown of glory," for he is "found in the way of righteousness." His meek and excellent wife had an enjoyable dinner prepared, and without the form of ceremony we all partook in good cheer.

The Doctor intends to live and work for humanity many years yet. It is thought by some that he formerly worked with Dr. P. P. Quimby; this is a mistake. He called twice briefly on Dr. Q. in Portland nearly twenty-five years ago, and his interviews satisfied him that his own methods of cure were like those which Dr. Q. employed. He speaks well of him, and of all the workers, simply desiring all to be honest and to "give credit to whom credit is due." He is a true friend to our MAGAZINE and seems to know it will succeed. Let all send to him a kind mental salutation and withhold every thought of rivalry. He is a good man and has the endorsement of God, if not of all the writers.

Our readers seem to misinterpret the omission of reference to Mrs. Eddy's work from our monthly reports of many workers while in the East the last five months. We ask not to be regarded as bigoted or indifferent. Some have written me about it and others have named it to me, and now, rather than be regarded as narrow or jealous, I prefer to let the interested know that I have taken the course in this which has seemed right, even if I was disregarded. The numerous teachers and workers in the independent ranks of metaphysicians, are too often regarded as unwilling to fraternize with Mrs. Eddy, and they are often severely criticised by those who do not know the honest efforts that have been made to harmonize generally. I can only report failure in the same attempt. A stu-



dent in the West, who had the money, had authorized me to arrange with Mrs. Eddy for her to come and take a course of the latter in obstetrics. During the Mental Healers' Convention in Boston, October last, I was in attendance. While in Boston I wrote Mrs. E. a polite letter that a matter of business interest to her had been committed to me, and that I would meet her in an interview if she would indicate her convenience. I gave my address, but she has made no reply.

In my November and December writings in my MAGAZINE I highly endorsed her views on essentials in the science. Some told me that I endorsed her far too much in my public discourses. Knowing that I had first led out and established an independent school and journal in 1884, and knowing that many of our best people keep wondering why the scientists do not unite and work together, I concluded to make an honest effort in that direction to see if could set a good example. I wrote her a kind letter last December, offering that if she would arrange for me to meet her at her home, "at any time within three weeks," I would go and make her reasonable propositions, and would entertain such, in order that we might, if possible, unite our work for the greatest good to the cause. I offered to secure students for her and inferred that we might might consolidate our Journals in some proper way—that I would be much in the lecture field for our united work, etc. Because success was attending my work and prospects were promising, I regarded it as proper to hear what propositions might be made to effect union and harmony. My December letter to Mrs. E. was read to two her own students, working with and for her only. They fully approved it and knew that I was making a proper effort. I failed in a well-meant attempt, and seemed to have run against an iron wall.

After this, God impressed me to work on as in the past and feel free. I knew that my work had never been so prosper-

ous, that it was rapidly gaining with good workers, and felt that a merging of interests would not be advantageous to the general cause. I see important movements; I shall obey the Divine and see them carried into successful operation.

## In Portland.

From the above and the following our readers can have light on the question often asked, "Where and with whom did Mind-Healing first originate?" It is proper that all science healers should know that they may give facts to honest inquirers. Personally I have no desire to eulogize nor to decry the rightful claims of the three who were first in the work, but I care that facts may prevail, and specially so as one of these has been deceased twenty-two years, and cannot speak for himself. What I may say or publish on the origin of Mental healing, I prefer to do while two of the founders are yet in active work.

God, or justice, has sent evidence to me voluntarily, hence the following may interest many. When I came to Portland, a fine wealthy city, I did not intend to interest myself in the origin of the system, nor did I even remember that the three we honor chiefly as the prime movers, had been in Portland in former years. I meet good workers in the system here who are among the best in the churches. Mrs. D. W. Gregg, of Boston, had been here and instructed many of the excellent citizens. She is named to me as a most noble, intelligent lady and scientist.

Mrs. S. E. Frye, S.S.D., Ph.D., a good healer from the New York School of Christian Science, and a graduate of our School, was early in the work here. We called her and other good workers together, and some of the results are seen below. From the *Portland Evening Express* we take the following:



# A NEW DEPARTURE.

THE PORTLAND MENTAL SCIENCE COLLEGE  
ESTABLISHED IN BROWN BLOCK.

PORTLAND CLOSELY IDENTIFIED WITH THE  
ORIGIN OF MENTAL SCIENCE.

QUIMBY—EVANS—EDDY.

Hearing that a mental science college was to be established in this city, an *Express* reporter called on Dr. A. J. Swarts, publisher of the MENTAL SCIENCE MAGAZINE, of Chicago, now on a lecturing tour and temporarily in this city, with a view of ascertaining the facts in regard to the matter.

Dr. Swarts was found at his boarding place, and during a conversation with him some interesting facts in regard to the history of Mental Science in general, and especially in Portland, were gleaned.

"I have felt a special interest," said the doctor, "in the movement called Mental Science, Christian Science, Mind-healing, etc., since in your city over two weeks, from the fact that this system was first intrenched in Portland some 25 years ago, and that many publishers desire facts relating to its origin. It will perhaps interest your readers, and if you are disposed to listen, I can state upon authority that some of your prominent business citizens knew Dr. P. P. Quimby when he cured hundreds of invalids in this city in the United States Hotel, and in the old International Hotel, during his several years of healing here and in Belfast, Maine. He was a relative of one of your present medical families. He deceased in January, 1866, hence his ablest healing must have been some twenty-five years ago, or even longer, for it is known by many that he was a wonderful healer for years. I have interviewed several of your prominent citizens, since I have been here, who knew him and took mental treatments of him as far back as 1862. I could give the name of the 'Maine Giant-ess,' still in this State, who called on the doctor with a cultured lady of a prominent church in Portland. I have in the presence of a dozen people conversed with the latter, who was one of his patients, and have obtained much information from her about the methods of cure employed by the doctor, and about his cheerful, humorous habits of life. He said to this 'Giantess' who is some seven feet high and who was then traveling with P. T. Barnum, of circus

fame, 'It would not matter much if you were shipwrecked in the ocean, for you could wade out.'"

"There is a good deal of interest manifested in Mental Science here in Portland, is there not, doctor?"

"Yes. You are not aware perhaps of the deep interest that many of your best citizens feel in this cause. The system has gained a widespread interest. There are over one dozen creditable magazines published exclusively in this healing science. My own was the second one established and it circulates in twelve Christian nations. In my own city the *Inter-Ocean*, one of the best papers in the West, is the champion endorser of the system. All leading papers have something to say about the new movement, pro or con."

"Dr. W. F. Evans, the first and able author in mental healing, was for over twenty years a clergyman in the Methodist Episcopal Church and subsequently became a minister of the Swedenborg faith. In 1869 he put out a large able book called, 'Mental Cure.' He resides in Massachusetts. Some of his books in the science have been translated into several languages. He told me recently that he was passing through Portland near twenty-five years ago; that he called upon Dr. Quimby in the United States Hotel to ascertain his methods of treatment, and that he found them to be like those he had employed for some years, which was a mental process of changing the patient's way of thinking about disease. He said that Dr. Quimby would manipulate the head sometimes.

"A merchant's wife in Portland told me this week that she knew of Dr. Evans curing mentally over twenty-five years ago. The statements made to me by citizens of this place, confirm the claim held by thousands that the system, in its modern development, originated with these two men, and that it is difficult to say which practiced it first.

"Mrs. M. B. G. Eddy of Boston, a member of the Congregationalist church for 30 years, came to Dr. Quimby for treatment in this city near the time Dr. Evans called upon him. She was greatly helped but was not cured by him. She at once became interested in the system. As per statement, which I have seen, by Dr. Quimby's son George, who lives at Belfast, Maine, she had read his father's manuscripts on healing by mind power. She



came subsequently into the understanding which resulted in her cure. In her large work, 'Science and Health,' she says that her 'first pamphlet on the subject was copyrighted in 1870, though it did not appear in print until 1876.' It is evident that she was early in the work, and it would seem that she began faithfully to practice the system of the other two, from the fact that she says in the above work, 'Mr. Quimby personally manipulated his patients; this I know, having been one of them. When first teaching Mental Science I permitted students to manipulate the head, ignorant that this could harm,' etc. She says, in effect, that she has omitted 'animal magnetism' since 1872. It is true that she first named the system Christian Science. Recently she calls it Mental Science, also mind healing."

"Then Portland seems to be closely identified with the origin of Mental Science."

"Yes, it is, and this seems to be a correct, brief history of the inception of the movement, and of the relations which the first movers held toward it."

"What about the new school, doctor?"

"Well, now that it has assumed the form of a religious work, and is attracting wide attention among the best in society, it seems fitting that Portland should have a school representing the cause that has spread so far, and especially so now that a thousand other cities have similar institutions. The interest manifested by your citizens at our recent public meetings here has led to the organization of the Portland Mental Science College, with Mrs. Sarah E. Frye as its president. Other good citizens are associated as officers, and we expect it to become a marked and useful institution. It is located in Brown Block, on Congress street, in the spacious rooms Nos. 1 and 2. Good healers are associated with Mrs. Frye, and she can be seen by the interested at the college rooms."

"Do you expect to remain in the city long?"

"I expect to remain here long enough to instruct a good class which is now forming and to begin in the college rooms some time next week. I shall also conduct healing meetings evenings as we will announce them in your columns from time to time. We hope that your city papers will be reasonably kind and look into the

cause of the highest interest that has spread from Portland over our land as the system of Divine healing."

A reporter of the *Portland Daily Advertiser*, founded in 1785, also called upon me and wrote as follows:

#### PORTLAND MENTAL SCIENCE COLLEGE.

A reporter for the *Advertiser* visited Brown Block to-day, and found workmen busily engaged in fitting up rooms 1 and 2 for the occupancy of the newly established "Portland Mental College." Mrs. Sarah E. Frye, a well known Portland lady, has been chosen president of the college, with a corps of assistants. Dr. A. J. Swarts, publisher of the *MENTAL SCIENCE MAGAZINE*, of Chicago, who is lecturing in the East, was at the rooms to-day, and from him a few facts were learned. Dr. Swarts intends to instruct for a few weeks a class that is now forming. The college is regularly organized, as shown by its advertisement in our column. It is expected that the college will be chartered before long. Room No. 1 will seat some 200 people. Dr. Swarts will give a free lecture in this room to-morrow night. Mrs. Frye and lady assistants are constantly at the rooms during business hours and will give free consultations to those interested.

Speaking of the fact that the system of mental healing seemed to have had its origin with Dr. P. P. Quimby, in Portland many years ago, Dr. Swarts gave us the following interesting facts concerning Dr. Quimby and Mrs. M. B. G. Eddy, of Boston, one of his most prominent disciples:\*

In an extract from Dr. Quimby's manuscripts we learn of his former sickness, consumption, but from this he was fully restored near the time he began healing. He says: "I was very sick and it was with difficulty that I could walk about. I had not been free from pain for years. My physicians told me that my lungs were nearly consumed. I began to think and discovered that I had been deceived into a belief that made me sick. I found disease to exist in our belief." After he had cured many others he said: "I knew from my own experience with the sick that their troubles are the effect of their own belief; not that their belief is the truth, but their beliefs act upon their minds, bringing them into

\*[It is due me to explain that I did not use the remark "disciple," and never did. I was permitted to furnish the quotations below in writing as I wished to quote them verbatim from printed records that had been voluntarily shown to me. It is probable that the reporter used the above term from what follows below, and he certainly made a just use of the term "prominent" from the fact that her zealous and noble work is widely known.—ED.]



subjection to their belief, and their troubles are a change that follows."

Mrs. Eddy, while with the doctor in June, 1862, wrote an article the same month in the *Portland Evening Courier*, in which she commended his power to cure. In it she said: "Three weeks since, I quitted my nurse and sick room *en route* for Portland. In less than one week from the time I first visited P. P. Quimby, I ascended by a stairway of one hundred and eighty-two steps to the dome of the City Hall, and an improving *ad infinitum*. He denies that his power to heal the sick is borrowed from the spirits of this or another world. I can see dimly at first, and only as trees walking, the great principle which underlies Dr. Quimby's faith and works. The truth which he establishes in the patient cures him."

The next day the *Portland Advertiser* criticised her article. She then wrote a second article in reply, in which she said: "P. P. Quimby rolls away the stone from the sepulchre of error, and health is the resurrection. He speaks as never man before spake, and heals as never man healed since Christ. Is he not identified with truth, and is not this the Christ which is in him?"

## To New York Scientists.

For some time, I have felt that God desires me to open in New York City, a branch office for the MENTAL SCIENCE MAGAZINE. If I do so, I will offer it to the interested as their organ in which to insert cards or cures. They can also write for it. It will then be published in Chicago and New York. I can assist some personally in the latter city. It will in time have a branch office at San Francisco. Its general circulation makes it desirable. We intend to keep it in the lead. Charitable workers will aid Miss Ada B. Ayers, my competent manager at the Chicago office, and myself, as also our New York assistant. I have applications for the place, but shall reserve time to select one who can harmonize with my plans, for I see very clearly how the work is to shape in its public trend. A large consolidation is

mentally forming, and it will soon take visible shape over the land as the New Era, or Millennial Church. A general Association may also be formed in New York. It will need good officers and workers.

I will trust for encouragement from multitudes of eastern workers and this will aid me to found and incorporate the New York Mental Science College. We will need four good fearless officers for this, and will wish it in a good residence where various rooms are available for a corps of healers; a classroom, and a room for the New York editor. Various teachers will be invited to share all the interests, for a new plan will be introduced. I will not name this plan, nor is it best to indicate details until I meet those whom I will invite to meet me in New York, in March, 1888. The plans are on the "Trestle-board," and complete as from God invisible. I must visit Boston for three or four public meetings first, and then I am to give a few days in Albany, where graduates under our Non-Resident Course are making ready. "Albany Mental Science College:" very good, but let it rest a little, for there are many more cities waking up also.

Our little gathering of faithful, unselfish workers in New York, will consist of those who hear of this movement, and who write my name at my Chicago office, that they are willing to meet and consider plans that will promote the cause, will give them the MAGAZINE, and aid every worker. My office is instructed to invite such only, and to inform them when we will first meet, and where. I think it will be near the 21st, of March. My office may also give the name of one in New York, who can be consulted on this project. This will be no convention for the display of any mortal. No speakers will be invited to attend for the purpose of speeches. The less of this the better. I heartily welcome every worker in the cause. I am at no loss to understand the



course to pursue, for blazing fingerboards light all the way. While I intend to stand by the faithful, I heed no defiant arm. Our columns will reveal plans as rapidly as it is wise to do. Three marked events in Mental Christian Science *regime*, will soon surprise many. This is the hour for fidelity and faithfulness. *Qui non proficit deficit.*

A. J. SWARTS.

Mr. Swarts sends information for his office to convey to all eastern workers who write us that they are ready to meet him in New York City as indicated in his call. We see no impropriety in its appearance in the MAGAZINE, and insert a portion, that workers in the West may also know his wishes. From the correspondence coming to Mr. Swarts of late, it is evident that many early in the Science are looking to him to organize the work in a more public manner. He refuses to see many of the letters, but seems to get intuitively the substance of the special ones. In the instructions he wishes us to impart to eastern inquirers by mail he says:

MISS AYERS:—I intend to select with care, about twelve men and women and instruct them personally. I will have them go to the many cities and scientists who are offering to welcome any organizer I endorse. These will receive from you and me, the necessary blanks and "Certificates of Association," and our pamphlets, "How to Organize," etc. I will graduate one or two dozen experienced workers, who I find to be clear in the Science, in our Normal Post Graduate Course, free of charge. These will be aided by our subscribers and others, to collect twenty-five or more together at \$1.00 each for one lesson. The receipts to go to these teachers. While they remain some two weeks or longer in a place, they can get a fair number of students to take our "Non-Resident Healing Course." Their work will entitle them to the larger portion of the tuition fees. They must learn what portion by seeing me. They may instruct for themselves also. I have started several in, thus, who are doing well. This will greatly increase subscriptions and sale of good works. As we have competent graduates in many cities, they will aid these heralds to organize colleges, and to associate them with our Post-Graduate work. One hundred organizations properly formed, will be a nucleus for the triumph of another feature of progressive Truth over the errors and dogmas in *materia medica* and narrow theology. I see more than I name. This work will demand my attention and personal oversight in the field. I care for the cause and must give all my time to it. I care not to be much at Chicago, while you prove able to manage my office so well. I will increase your help as needed. My purposes are no secrets, and I depend on you to invite the true to meet me in New York, as I have indicated to you. Take no time to reply to the jealous slings at me or my work. It is all good. I

pay no attention to such, but regard it as so much good advertising, like Barnum did, when papers said, "Lock your houses and guard your interests." "*Resist not evil.*"

May God be your wisdom and strength.

S.

## Items.

A number of good scientists have placed their cards with us. Those in their immediate vicinity desiring treatment, will do well to call on them.

Katie L. Swarts' next class in Mental Christian Science will convene at her residence 337 Washington boulevard March 14, 2:30 p. m. She also gives home and absent treatments. Write her for terms.

Dr. A. D. Crabtree will begin a series of finely illustrated articles in our April issue. Subscribe now and secure the series, for you may expect a treat.

Dr. McCollister made us a pleasant call last week. He is busy in the Science, doing much good. His students, at Galesburg, Ill., where he has been teaching, hold him in high esteem.

All who need to address Mr. Swarts, will please continue to write to him at his Chicago office. This is the best while he is moving from city to city in the East. Anything that cannot be attended to at the office is sent at once to him. We thank the friends for their business manner of addressing his name. (metaphysically, he is here and in principal charge; make remittances to his name. The work gains. The people are ordering books; we are rushed in work but enjoy it. Workers, use the MAGAZINE; it is not selfish, but is dedicated to you all.

The trustees of the American Metaphysical College corporation contemplate the immediate removal of that institution from Stonington to Waterbury. This school, which is the leading one of that system of philosophy known as "Christian Science," or "Mental Cure," was incorporated by Connecticut, Dec. 21, 1887, with power "to establish and conduct a college of literature, domestic arts, science, mental and moral philosophy, and metaphysics; and to confer degrees in said departments of study and practice." The standard is high and it is now under the presidency of Dr. E. R. Knowles, a graduate of Princeton and of the Mental Science University, a contributor to the MENTAL SCIENCE MAGAZINE and other English and American reviews.



Prof. Jean Hazzard, having finished the instruction of large classes in Jackson, Mich., and Galesburg, Ill., has many patients and students at his office and school, 76 Lexington av., New York. The new and splendid movement of Mr. Swarts has his entire sympathy. Prof. Hazzard is now instructing three classes in New York and Brooklyn, and in the Spring will teach in Philadelphia, New Jersey, and Illinois.

The growing demand for Non-Resident instructions inclines the president of our University to omit local classes in Chicago for a time. He may arrange to give special instructions himself in connection with the University, about three seasons in the year, to be announced hereafter. He invites all those of any State who desire the Non-Resident system to write us for particulars, as we have the first and the only absent instructions, conducted by means of books, and a system legalized by law. He will soon be able to send Normal graduates to convene classes and assist them, if necessary, to start in the Non-Resident healing course in many cities. We will send a circular explaining the requirements to all who send a reply stamp, and inform us that they desire to consider the system.

Mental Healing originated chiefly in Portland, Me., a quarter of a century ago, and although there are students here of the various schools, there has been no organization of any description until we organized the Portland Mental Science College, as shown by its card herein. Its first meeting records a vote of thanks to Mr. Swarts for his assistance and public defense of the cause. The college is in the best block in the city; is newly carpeted and decorated throughout. It is expected that about two dozen good people will constitute the class Mr. Swarts is to open on this date, 18th of February. He gives a condensed course.

A committee visited and invited students instructed by the various schools of Boston, etc., to convene at the college and organize a Mental Science Association. They met in goodly numbers and organized it with Miss Alice Warren, of 58 Brown street, its President. She is an estimable lady, and comes as a teacher from the High School. She is a good healer and a graduate of Dr. Marston's College, Boston. All students in Mental Christian Science are eligible to membership in the Association when recommended by the committee. Speakers from abroad who incline to come and encourage the cause in Portland can correspond with either of the Presidents of these separate institutions.

PORTLAND, ME., Feb. 18th, 1888.

MISS ADA B. AYERS.—It is probable that your March issue is made up, but if not, and you wish to insert the following, you can do so. I held a number of healing meetings and several good cures resulted. My attention was called to an item in the *Portland Sunday Times* of the 5th inst., which reads as follows:

"WONDERFUL CURES.—There was quite a large attendance at Rev. Mr. Swarts' meeting in Brown's Block, last evening. At the close of Mr. Swarts' lecture several persons signified a desire to be treated for diseases of various kinds. During the progress they were under strong power, and demonstrated before the company that a signal cure had been wrought. The most remarkable case was that of an aged gentleman, well known in this city, who has been a cripple nearly all his lifetime. He received immediate help, threw aside his cane, and walked down Congress street as smart and full of life as many a young man at twenty. There are many residing in the city who can testify to the reality of the these wonderful cures."

I have met this man several times since the above appeared, even more than a week afterward. He had not used his cane since the meeting named by the paper. He is a moral man, a church member, and in years past was an editor. He has been acquainted with our esteemed correspondent, Dr. A. D. Crabtree, and the Doctor's last article helped him. His name is C. H. Kilby. I extract from a letter by himself to Mrs. Frye: "I am so happy to-day that I cannot refrain from expressing my joy. I am thankful that I attended the healing meeting last Saturday night and more than all that the divine power performed such a work on me. I walked home on the icy streets without using my cane, which has not been out of my right hand while walking for fifty years. My leg and foot are growing stronger every hour. I walked in the slippery streets to-day with parcels in both hands." If our science healers would summon courage and trust God, they can heal collectively by explaining some of the Science. It is right to charge healing fees.

## "Journeys of Jesus."

This work, by A. D. Crabtree, M. D., gives graphic accounts of the journeys of Jesus and His disciples in Palestine. Bible students will find it a valuable acquisition to their libraries, and general readers cannot fail to appreciate its vivid portrayals of historic scenes. Price, \$3.80. For sale by the author, Boston, Mass.; also sold at this office.



## Literary Reviews.

**PRACTICAL INSTRUCTIONS FOR HEALTH AND HEALING**, by W. J. Colville; price ten cents. This is another production of Mr. Colville's most prolific brain. Like all that he says, the pamphlet is full of short, simple and positive statements, and in this respect will be a great help to the cause. We can most heartily recommend it.

**THE PRESENT TRUTH FOR THE HONEST INQUIRER**, compiled by Charles Clapp. This is a very clear exposition of Shakerism. They hold that the revelation of God is progressive, that the fact that Jesus did not marry is a reason why they should not, and hold all property in common because they say the great exemplar taught communism. While we do not endorse all of their theories, yet we find in their teachings many very beautiful expressions.

**FORTY PATIENTS A DAY: A PRACTICAL TREATISE ON MENTAL HEALING**, by Helen Wilmans; price, 25 cents. As an account of her manner of healing it is a success. Mrs. Wilmans is one of those women that can't speak without saying something, and those who wish to know how to treat and handle patients metaphysically with extraordinary success, will be gratified by reading these 25 pages.

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**THE WHITE CROSS; ITS ORIGIN AND PROGRESS**, by B. F. De Costa, D. D., price ten cents. This pamphlet explains the nature of the White Cross movement, which is mainly an ethical science movement, and gives an interesting account of its organization, its five principles, the white shield pledge, and pledge for the daughters of the temple.

**CHRISTIAN SCIENCE VS. MESMERISM**, by C. M. Barrows; price, 10 cents. Those who have read Mr. Barrows on "Bread Pills" and "Facts and Fictions of Mental Healing," and have observed his keen analysis of these subjects, will surely wish to obtain this, his last contribution to the most important movement of the age.

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